The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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CIRCULAR
OF THE AMERICAN TRACT SOCIETY.

The Executive Committee of the American Tract Society feel it their duty to entreat the attention of the christian community to that important Institution. In the discharge of the trust committed to them, they have been every day more deeply impressed with the persuasion that, as the Providence of God has called the Society into existence, so his good Spirit is making it the instrument of extensive moral utility, and lasting spiritual benefit to the souls of men. In less than two years and a half, which have elapsed since its formation, FIVE MILLIONS of Tracts have been published; and the interest taken in their distribution by christians of the various Evangelical denominations in our country, affords decisive proof that they have commended themselves to their approbation. The most encouraging evidences, many of which have been spread before the public, have also been received, of their blessed effects, in arousing the lukewarm, alarming the impenitent, and directing inquiring sinners to Christ, the only Refuge from the wrath to come.

While the Divine blessing on the Society's publications has been thus apparent, the demand for them from the Auxiliaries and friends of the Institution has been great, and constantly increasing; and the calls for *gratuitous distributions* have been very extensive and urgent. Besides the many destitute in the older States, *four millions* of inhabitants —one third of our whole population occupy the regions West & South of the Alleghany mountains. Their restricted pecuniary resources, & deplorable destitution, in many parts, of all the means of grace, give them strong claims to our sympathy, and should excite a measure of beneficence in some degree proportioned to their wants. The millions of South America are also entitled to our regard for their spiritual welfare; and the people of many other countries are destined, the Committee trust to hear, through the medium of this Society's Tracts, the Gospel message to our ruined race.

With these responsibilities in view, the Committee have endeavoured to conduct their work with faith in the Providence and Grace of God, and a reliance on the zeal and liberality of the friends of the Redeemer, which they hope will receive the approbation and support of all who feel concerned for the cause in which they are engaged. But they do not hesitate to announce that to enable them to proceed without embarrassment—to keep on hand a stock of publications from which the orders of Auxiliaries and friends may be supplied, and at the same time, to extend their aid in a liberal manner to the destitute—requires a *great enlargement of their funds;* and they make this appeal to the Christian public for their supply, with a confidence in which they feel assured they will not be disappointed.

Although, with all their exertions, the Depository has hitherto been so inadequately supplied with Tracts, that the Committee have *at no time* been able fully to meet the demands which have been made yet they are now under obligations for paper and printing to the amount of upwards of *nine thousand dollars; all the monies received by them have been expended on their proper object; they have no permanent fund;* nor will they possess any available income from the rents of the Society's House, until the balance of the debt contracted by the Trustees, in its erection, shall have been discharged. Their only dependance is on the *sale of Tracts without profit,* and on the *contributions of the benevolent.*

The Committee therefore solicit liberal *individual donations.* They invite such as are unconnected with the Society to *constitute themselves Directors or Members for life.* They appeal to the pious in the various churches of our land, in which it has not already been done, to bestow the same privileges on *their Pastors.* They earnestly entreat Auxiliaries to collect their funds with promptness and regularity, to forward them without unnecessary delay, and to make as large *donations* to the Society as the wants of their own immediate vicinity will permit.

While the Committee feel sanguine that their appeal for liberal donations, especially in behalf of our own destitute countrymen, will not be made in vain to those whom God has richly favoured in basket and in store, they look with equal confidence to those of less abundant wealth to pour their more numerous, though smaller, contributions into this Treasury of the Lord. The endeavors of the Committee will be unceasing to employ the funds entrusted to their charge in the most economical and efficient manner.

The Committee will only add their humble entreaty for a remembrance in the prayers of every friend of the Redeemer, that, while God inclines the hearts of his people to an enlarged beneficence in supplying the wants of the Society and to a prayerful and active engagement in circulating its publications, he will give to all who conduct its interesting concerns that heavenly wisdom and love to the souls of men, which shall result in the promotion of his glory, the advancement of the cause of his adorable Son, and the salvation of those for whom his blood was shed upon the cross.

By order, and in behalf of the Executive Committee of the A. T. S.
JAMES MILNOR, *Chairman*
Attest, WILLIAM A. HALLOCK, *C. Sec.*

From the Religious Intelligencer.

WHAT SHALL I DO WITH MY APPLES?

Is the question now rising in the mind of many a farmer, who is, or would appear, the friend of temperance. If he gathers his apples, of course he must make them into cider; and if he makes the cider, of course he must sell it; and if he is to sell it, of course he must sell it to the distiller, or procure it distilled and then sell the brandy; and if the brandy is sold, it must be drank; and in this way every barrel will make and circulate liquid fire enough to ruin a soul, if not to destroy a life.

"But it seems so wasteful to let them rot on the ground!"

Yet I believe no farmer, by making cider, can clear day wages for himself and his boys, and pay for the use of a cider mill, and the wear of tools, &c. I have known many farmers go behind hand, in a plentiful year for apples, just because it looks so like waste to let them rot on the ground. Their cider took up all that important time which is allotted for *fall work,* and the corn harvest, the fences, the manure, the wood, the repairs of buildings, and innumerable other things were neglected. And for what! To gather that which actually would not sell for enough to pay for harvesting! I do verily believe that a succession of bearing years would entirely ruin many farmers. It is just as clear as arithmetic, that men grow poor by every day that they are employed in making cider for the still. They are embarrassed by an abundance of apples more than by a scarcity of any kind of produce. The deception arises from the simple fact, that a quantity of apples rotting on the ground, makes more shew and appears to cry louder for attention, than other more profitable business.

"But if Providence has sent us such abundance, ought we not to take care of it!"

Perhaps you do not read Providence quite right.—If I were to interpret these dispensations, I should consider them a plain intimation that we have too many apple trees. There are a great many spots which would bear noble corn or grass, if they were not incumbered with these trees. But now, instead of yielding a profitable crop, the farmer must run all his other business behind to take care of it, and when it is done he does not get paid for his labor. He wonders why he cannot pay his interest, while he has, may be, eight or ten acres worth fifty dollars per acre, which yield a crop that does not pay for gathering. The interest of the land now covered by useless orcharding, would be a great addition to the yearly income of many a farmer. But a crop which will not pay for gathering, of course cannot pay any interest on the land.

But more than all this, I do believe it is wicked to make cider brandy. He who does it, violates that command of God, which says, "Be not partaker of other men's sins." He is aiding and abetting in all the mischiefs, the crimes, the family difficulties, the self murders, which are annually produced by this execrable drink. If it were the most profitable—as it is the most losing of all the branches of business which lie before a farmer,—I do not see how a man could, with a clear conscience, spend his time for the manufacture of cider spirit.

If no other market can be found for our cider, but at the still, let it be a matter of conscientious inquiry with every farmer, whether it is *right* for him to make more cider than he wants for reasonable use in his own family. If not let him select those trees which yield him choice fruit, and so many that he may calculate in ordinary years to have a good supply of apples and cider, and then consign the rest of his trees to the wood house and the land they occupy to a more profitable crop. I would not have a scarcity of the native and natural beverage of our country. But for all the trees which yield liquor for the still. I say, and every friend of humanity says and let every thrifty farmer say BURN THEM.

Repentance.—God will not pour in the oil of his mercy, but into the vessel of a broken heart.

INTERESTING QUESTION

From the Recorder & Telegraph.

What relation to the church do the children of professing believers sustain? [Concluded.]

There would not be great danger of schism. The children of the church would grow up with the impression that their interests were identified with those of the church. They would not assume the liberty of wandering from their own fold and following every seducer.

The church would exercise a powerful influence upon the morals of the young. If they knew that they were amenable to the church for every immorality, their fear would operate as a strong restraint.

They would understand the truths of Christianity from their childhood, and would not be liable to embrace dangerous errors.

In addition to the warranted hope that God will specially bless the faithful labors of the church with those who have been dedicated in baptism, & that he will answer the prayers of fered up in their behalf,—it may be rationally expected that their standing itself—the morality which it will induce—the knowledge of Christianity and of their obligations, will have the most salutary effect.—Few, it is believed, under such culture would go down to the grave at enmity with the church or with God.

I am aware that objections may be made to such a system, but I think none which may not be easily answered. Some of the most plausible are the following: It is choosing a religion for our children—known unbelievers will have an allowed standing in the church—such a plan of discipline is impracticable. A brief answer will be given to each.

It is admitted that the plan supposes that we choose a religion for our children. We choose for them the *religion of Christ*, which we believe the only true and safe religion—the excellence of which we profess to know by experience. We do, by giving up our children in baptism, declare that we yield them to Christ, and that *they never shall with our consent embrace another religion, or renounce all religion.* If this is a crime, what Christian will be unwilling to plead guilty? But perhaps it will be further objected that we would choose for them a *particular form* of Christianity—Let this be admitted. For the same reason that we prefer Christianity above all other religions, we prefer that particular form of it which we embrace above all other forms.—Our embracing it proves our preference; and can it be wrong, anxiously to desire that our children should embrace the *best religion* in its *best form*? The natural heart does indeed claim a right to embrace that religion which is most agreeable to it. or to reject all religion. Every method should be adopted to convince all, that no such right exists, except indeed, in civil government, to which these remarks have no reference.

To the objection that known unbelievers will have an allowed standing in the church, I answer, that it is absolutely impracticable to have a church, from which we know all unbelievers are excluded. A perfect church on earth is a chimera. But the known unbelievers intended by the objector, would have that standing by which it would also be known that they were not considered, nor treated as real believers; nor would their standing give them any facility for injuring the cause of Christianity, which they would not otherwise have.

I contend that the proposed plan of discipline is not impracticable.—It is gratuitous assumption that the children of the church will not submit to discipline. I believe there would be little difficulty on this account, with those who were taught their relation from their infancy.—They would regard and fear the censure of the church. Expulsion from any respectable society is disgraceful, and every person feels it to be so. If any church then should adopt the system here advocated, I must think that so long as it continued a respectable society, no greater difficulties would attend *their* discipline than other churches have in ordinary cases. MACLEON.

From the Recorder & Telegraph.

Principles which should regulate the expenditures of Christians.

Money is *power*; it is *power to direct the labors* of individuals He who is the possessor of two dollars has, besides the power of determining how he himself is to be employed on any particular day, the additional privilege and responsibility, of directing the effort of some other individual, a day. He who has one hundred dollars, has, in the same manner, the power of directing the effort of fifty men during one day, or of one man during fifty days, towards any object within the compass of human ingenuity. For example, if he purchases an article of furniture with this money, it is equivalent to his directing those, whom this money enables him to command, to be employed in the manufacture of this article. If he buys tracts, it is directing these same labors to the writing and printing of tracts; and so with every other mode in which it may be expended.

Every Christian, then, who has an annual income, or a particular sum of money to expend, is to consider himself as having the control of that amount of human effort which this money will command, and consequently responsible for the manner in which the individuals who are to make it are employed.—He is in the eye of God, in the same situation that he would be in, if these individuals were standing before him, able and ready to engage in any thing which man can do, and waiting for his commands. We may suppose them to say, "We are here ready to do whatever you require; we will erect for you an elegant place of residence, or we will go to savage countries and endeavor to teach their inhabitants the arts of life; we will gather from distant countries articles of curiosity or luxury for your use, or we will carry there the tidings of salvation by Jesus Christ; we will employ ourselves in endeavoring to elevate the moral & intellectual condition of your own country; we will print bibles and tracts and zealously distribute them, or we will act as missionaries in destitute regions. We will do which ever of these you command, but we cannot do them all; if we bring luxuries to you, we cannot carry peace and comfort to the miserable. If we atttempt to shed light upon those who sit in darkness, we cannot enable you to live in splendor. We wait your commands."

The responsibility of expending money is precisely the responsibility of giving directions to persons using such language as the above. It is so with the smallest as well as with the greatest sum. A quarter of a dollar paid for an unnecessary article of dress, adds or helps to add one to the number of workmen employed in fabricating the article.—If given to the tract society, it enables a person to spend a little time in printing a few tracts for the salvation of sinners; and if dropped into a missionary box, it gives, after the lapse of many months, its little impulse to the labors of a disciple of Christ, among the savages of our forests, or the idolaters of Hindostan. ERODORE.

SABBATH SCHOOLS.

New Jersey now numbers in her Sabbath Schools, upward of 20,000 scholars, and more than 2600 teachers, a much larger proportion than any other of the United States. —*N. J. S. S. Journal.*

THREE LINES FOR MINISTERS OF THE GOSPEL.

Sabbath Schools have never been known to fail of success where ministers have taken a lively interest in promoting them. *Ib.*

COMMUNICATION.

Mr. Editor.—I am a plain man, but I want to tell you something about our Sabbath School. I used to suppose that these schools were kept for none but poor and ignorant children. But last Spring when the agent came to our place, he said they were for all, rich and poor, high and low. He also said the "new system" as he called it, was so interesting that teachers found their task pleasant instead of tiresome; and he made many other remarks which I have not time to relate.—We all thought him rather extravagant in his calculations, but on the whole concluded to make a trial and see what could be done. We raised a few dollars to purchase a library and other books. The school was immediately commenced, and you would be astonished to see how it goes. Almost every child in the place is now a scholar, besides a number of young people who consider the school an interesting Bible class. All the teachers are much pleased with their employment, and many others would now be glad to engage if there were classes for them. The lessons are so short that the scholars can easily commit them to memory, and be ready to answer the questions. Then they receive a new library book every week. and those books are the most interesting that ever I read. I paid one dollar towards purchasing the library, and I am now sure I never spent a dollar so profitably in my life. In addition to all, our minister visits the school, and delivers weekly lectures on the lesson, and those lectures are so good you would be delighted to hear them Our minister's preaching is all very good, but these lectures are the cream of the whole.

But I cannot tell you, Mr Editor, one half of the effects of our school upon the families. Such a spirit for searching the Bible we have never before witnessed in this place, and wherever the Bible is read there will good come of it. In fact, Mr. Editor, if the very windows of heaven were opened, scarcely a greater blessing could be poured upon our people than this Sabbath School.

I am your's sincerely,
A JERSEY FARMER.

SABBATH SCHOOL LIBRARIES.

These libraries have been found very beneficial to scholars and families, and we recommend their establishment in every school. The expense of a library is very small, and any neighborhood can raise money sufficient to procure one.

We recommend the books published by the American Union, and for the manner of organizing and conducting a library we refer to the

plan pursued at Cranbury, which is nearly as follows:—The library consists of a great variety of books, from the value of half a cent to one dollar each. These books are covered and numbered. Each teacher goes to the librarian & procures several volumes suited to the number and ages of scholars in his or her class. For the safe return of these the teacher is responsible. On the teacher's class paper the number of the volume which each scholar draws is recorded. The books are kept one week by the scholars, then returned to the teacher where they are exchanged. After three or four weeks the teacher returns the books to the Librarian, and procures a new set. Every scholar, old or young, is allowed to draw a book from week to week. Those who cannot read draw a small book, and seem much pleased in carrying it to their friends. *Ib.*

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YOU DON'T WORK IT RIGHT.

Two Sabbath School teachers were conversing together, when one complained of the irregularity and turbulence of his class. "Why," said he, "they are seldom at school in season, and sometimes I stay away half an hour after the time of opening, and even then do not find them at the school. And after they arrive, I find it very difficult to manage them. While I am hearing *one* recite, the others are wriggling about and playing with each other, then they seldom learn their lesson. I am quite discouraged, and am almost determined to quit the school."

"You don't work it right," said the other teacher. "I used to experience the same difficulties, and felt the same despondence. But *now*, mine is the most regular and well behaved class in the whole school. My scholars have their lessons well, and I am never under the necessity of correcting them at all for idleness or misconduct."

First Teacher. How did you effect the change?

Second Teacher. Simply in this way. When my scholars became very irregular and inattentive, I saw I must either quit the school or bring about a reform. To do the former, I could not conscientiously consent, and I hardly knew how to effect the latter. But I resolved *to try*. In the first place, I determined to be punctual at the hour of opening the school. I informed the scholars of my determination, and since that time I have invariably found my class punctual.

First Teacher. But do you suppose that nothing but your example made your class punctual?

Second Teacher. I don't *suppose* any thing about it; but this much I *know*, as soon as I became punctual, in my attendance, my whole class were in their places, at the proper time. The next point was to gain their attention during recitation.—To do this, I just took up the lesson myself during the week, and came to the school prepared to explain the meaning of it I soon found the scholars very much interested in the explanations and illustrations which I gave. I conversed freely with them, and they were soon disposed to ask and answer questions. Their conduct is now good—their questions courteous—their zeal for searching the Scriptures is increased an hundredfold.

First Teacher. Do you not find it to be a great task to prepare yourself with illustrations of the lesson.

Second Teacher. No task at all. I spend an hour or two in reading a commentary on the portion, and then I think it over while I am about my daily business. Thus my mind has something good to dwell upon, and my time passes much more pleasantly than it ever did while devising worldly schemes of pleasure or gain. *Formerly*, the duties of the school were a hard task to me, and to the scholars. *Now*, the season which we spend together, is the most entertaining and happy hour of the whole week. In short, I love my scholars, and they love me, and we both love our employment. If you will pursue a similar course, be assured the difficulties of which you complain will soon vanish, and you will find yourself not only a *contented*, but a *happy* teacher of immortal souls. *Ib.*

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SABBATH SCHOOLS.—"*TRY.*"

The Richmond Visitor has the following paragraph, well calculated to animate Christians to benevolent efforts for the promotion of Sabbath Schools; and to humble those who stand all the day idle.

"If there are but *few* pious persons in any district where there are children, but no Sabbath Schools; let them commence the work, if they have to call in the aid of persons, as teachers, who are not pious, if they can find those of good moral character, who are willing to lend their services. If any doubt the propriety of employing such, let them consider how strikingly, and how abundantly God has given his approbation to their employment in the numerous conversions of Teachers, of which every Report brings us information. In one instance, within my recollection, a School was established and instructed by twelve Teachers, *two* only of whom were pious. But it was not long before God answered the prayers of those two for the rest, and gave eight to them out of the ten, as their fellow labourers in 'the Lord.' In another instance it was left by the apathy of Christians to a few individuals, *not one* of whom was possessed of personal piety to commence a school, and to prosecute it for a considerable length of time, *in the midst of opposition*, before Christians were aroused to their duty; and when, after the repeated request of the Teachers engaged, they gave their hands to the work, they found a well organized school, where *piety* alone was wanting. This deficiency was deeply felt by those Teachers, and they were made to feel it by the very circumstances in which they were placed. They repeatedly expressed a wish to retire from the school, as being unqualified for its duties; and were as frequently solicited to seek and obtain the grand requisite. They sought—they obtained. Within the period of one year, *thirteen* persons were added to the number of pious teachers, seven of whom had been previously engaged in the school.

ON FULFILLING PECUNIARY OBLIGATIONS.

The following is extracted from a sermon by the late President Edwards, on Exodus xx 15. "*Thou shalt not steal.*"

One way in which men unjustly withhold what is their neighbor's, is by neglecting to pay their debts.—Sometimes this happens, because they run so far into debt, that they cannot reasonably hope to be able to pay their debts; and this they do, either through pride or affectation of living above their circumstances; or through a grasping covetous disposition, or some other corrupt principle. Sometimes they neglect to pay their debts from carelessness of spirit about it, little concerning themselves whether they are paid or not, taking no care to go to their creditors, or to send to them; and if they see them from time to time, they say nothing about their debts. Sometimes they neglect to pay their debts, because it would put them to some inconvenience. The reason why they do it not, is not because they cannot do it, but because they cannot do it so conveniently as they desire; and so they rather choose to put their creditor to inconvenience by being without what properly belongs to him, than to put themselves to inconvenience by being without what doth not belong to them, and what they have no right to detain. In any of these cases they unjustly usurp the property of their neighbor. Sometimes persons have that by them with which they could pay their debts, if they would; but they want to lay out their money for something else, to buy gay clothing for their children, or to advance their estates, or for some such end. They have other designs in hand, which must fail if they pay their debts. When men thus withhold what is due they unjustly usurp what is not their own. Sometimes they neglect to pay their debts, and their excuse for it is, that their creditor doth not need it; that he hath a plentiful estate, and can well bear to lie out of his money. But if the creditor be ever so rich, that gives no right to the debtor to withhold from him that which belongs to him. If it be due, it ought to be paid; for that is the very notion of its being due. It is no more lawful to withhold from a man what is due, without his consent, because he is rich, and able to do without it, than it is lawful to steal from a man because he is rich, and able to bear the loss.

PATIENCE.

It is recorded that an Emperor of China, once making a progress thro' his dominions, was accidently entertained in a house in which the master, with his wives, children, daughters-in-law, grand children, and servants, all lived together in perfect peace and harmony. The emperor, struck with admiration of the spectacle, requested the head of the family to inform him what means he employed to preserve quiet among such a number and variety of persons. The old man, taking out a pencil, wrote these words,—"patience, patience, patience."

SCHOOL-MASTERS.

Of all professions and employments in the world, a school master for teaching youth, is of the greatest importance to mankind; for next to the Creator, he has the formation of them. A great genius may be crushed in the bud and die—a little genius may be cultivated to a good growth and live, which without great care would have perished.—*Dr. James Houston's memoirs.*

LITERATURE.

Literature is a tree of good and evil, which, amidst the richest and most wholesome fruits, bears others fair in color, and sweet to the taste, but having the properties of the most deadly poison.—*Sir Walter Scott.*

Lord Chatham never allowed a day to pass "*without reading a chapter in the Bible with his family.*"

Take Christ for your hope, his character for your model, his love for your motive, his Spirit for your strength, and his promise for your encouragement.

embrace the *best religion* in its *best* pended.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
NOVEMBER 21, 1827.

KENTUCKY BIBLE SOCIETY.

At a meeting of the Board of Managers of the Kentucky Bible Society last week, it was resolved that a general meeting of the members of said Society be called, to be held in the first Presbyterian Church in this town on Thursday evening the 29th inst. at early candle light. The punctual attendance of the members and all the friends of the Bible is earnestly desired. The object of the meeting is to propose some very important changes in the plans and operations of the Society, with a view to call into more vigorous action the energies of the christian community in favor of the Bible Cause.

REVIVAL IN LEXINGTON.

"The Lord reigns, let the earth rejoice, and the multitude of the isles be glad thereof." This good work commenced in the gradual awakening of a few individuals, about the middle of October, and was very soon discovered spreading its mighty influence over many, of various ages and circumstances in life, from children of nine years old, to the man of sixty. Our meetings became more frequent, and the numbers attending greatly increased; christians were quickened, and a general spirit of prayer prevailed. Inquiry meetings were numerously attended, and large numbers visited the anxious seats, or seats set apart for the anxious. On the 14th inst. the session of the first Presbyterian Church met for the purpose of attending to the cases of applicants for church privileges, and continued their sessions from day to day until the 19th, in which time they admitted *one hundred and one* persons to the Church on a profession of their faith. On Sabbath morning the newly added members were invited to take their position near the pulpit; the scene was *solemn and deeply interesting*,—the aisles of the church were crowded,—twenty-two received Baptism, and the others were received by covenant. The crowded assembly appeared deeply solemn, and many were affected to tears.—At the close of our meeting, many more appeared on the anxious seats, than at the commencement. The work is evidently progressing, many are trembling under a sense of their guilt and danger; christians are awakened, and a wrestling spirit of prayer seems to prevail. This glorious work of the Lord is marked with the utmost stillness, the most solemn and profound silence, in most cases—the work appears to be deep and thorough—many who are not members in any church, and who do not appear much concerned, say, it is an *awful work of God.* Dear christian friends, pray for us and for the inhabitants of our town and vicinity.

BETHEL.

The Four Days Meeting at Bethel, we are informed, was a very solemn & interesting occasion. Thirteen were added to the Church; and about fifty others, came forward to the anxious seats, desiring the prayers of the Church, and inquiring what they should do to be saved.

NICHOLASVILLE.

The following account of the *Four Days Meeting* at Nicholasville, has been handed us by the Pastor of the Presbyterian Church at that place.

REVIVAL OF RELIGION IN NICHOLASVILLE, KY.

The late sacramental occasion in Nicholasville, held on the 9th, 10th, 11th, and 12th inst. was a season of deep and awfully delightful interest—to be remembered through eternity. The very beginning of the meeting discovered unusual earnestness and feeling in the congregation, which continued to increase and prevail in a remarkable manner during the whole of the services.

The Spirit of God evidently brooded over the assembly. Every countenance was fixed and solemn as death—many of every age were brought to feel the need of salvation. The hoary headed sinner, and the blooming youth of early years, were seen to weep apart over their sinfulness and wretchedness. The brazen brow of infidelity, sunk before the mysterious power of the cross; whilst the whole assembly were, during the meeting, frequently dissolved into tears of delightful surprise, at witnessing talents, respectability and influence, going forward to surrender all into the service of the Redeemer.

On Sabbath morning, the aisle in front of the pulpit was crowded with those who came to dedicate themselves publicly, in baptism, to God,—and as they came pressing up with trembling and weeping anxiety, we were reminded of Isaiah's prophetic vision of these latter days, when he exclaimed, "Who are these that fly as a cloud and as doves to their windows."—it was a transaction for eternity: it was a moment of deep heavenly solemnity.

The closing scene of this most interesting meeting, was one which the writer of this article cannot forbear to notice, because of the peculiar impression which, at the time, it made on his mind. During the greater part of Monday, the sky was obscured with deep thick clouds, which, about the conclusion of the meeting, seemed to shed an unusual darkness through the church. The people had been aroused under the most solemn and impressive services continued for four days in succession; and now when the last hour had arrived, an awful solemnity reigned over all, and the scenes of eternity were absorbing the contemplations of many: the anxious were pressing up to their appointed seats, as well as those who were resolving to be forever on the side of the Lord: the judgment hymn was singing, as they separated themselves from their friends and connexions who had no heart to accompany them. The scene was felt by many to be a most awfully impressive picture of the final separation. At this moment, two vivid streaks of lightning flashed through the deep gloom of the house, and one peal of thunder (the only one that was heard) uttered its terrific roar along the heavens:—every heart felt the sublime interest of the occasion; whilst the writer's thoughts were led forward to that scene which this but faintly emblemed forth—when tenfold night shall fall from the frown of God upon the wicked, when the lightnings of his vengeance shall strike through the despairing crowd unutterable dismay, and his voice, more tremendous than ten thousand deafening claps of thunder, shall announce the final and everlasting separation between the righteous and the wicked; and shall part to meet no more the dearest connexions on earth; neighbors and friends, brothers and sisters, pastors and people, husbands and wives, parents and children.

During the continuation of this meeting, between fifty and sixty persons professed a hope in the Redeemer. Twenty eight were added for the first time to the church—of whom twenty five were baptised, and twenty more stand propounded for admission at the next communion: and besides these we suppose 40 others to be deeply anxious. —Truly the Lord has done great things for us, whereof we are glad!—The work is his—the glory shall be his forever.

Revival at Beach Island, S. C.—The Rev. N. Hoyt has published in the Charleston Observer a detailed account of a Revival of Religion at Beach Island S. C. The following paragraph gives the result:

There are 37 or 38 who have indulged a hope that they have passed from death unto life during this work. Among these there are 18 or 19 heads of families, males and females. Our Sabbath School has been peculiarly blessed. Both of our Superintendents, 13 or 14 of our Teachers, and 5 of our largest scholars, are among the hopeful subjects of the revival. Formerly, according to the best of my knowledge, there were but two families in the congregation in which family worship was regularly attended; and now, I believe there are 10 or 12 families that avail themselves of that precious privilege. There are several yet seriously inquiring the way to Zion; and a few of these have been solemnly impressed from an early period in the revival. The 2nd Sabbath in Aug. was the most interesting day ever known in this place. On that day the Rev S. S. D. assisted me in organizing a Presbyterian Church. The candidates having been previously examined 28 individuals were associated together as a Christian church, not one of whom had ever been a member of a church before. Some who had been examined and propounded for admission, were prevented from coming forward by sickness. The ordinance of baptism was administered to 9 persons only, the others having been previously baptized. After this, we proceeded to the solemn exercise of ordaining a Ruling Elder.

Revival in Portage Co. Ohio—A missionary writes: "It is with heartfelt satisfaction, that I can announce to you what appears to be a genuine work of the Holy Spirit. Church difficulties are adjusted. There are now between 20 and 30 hopeful converts.—Several seem to be still bowed down under a sense of sin. Of the above number, 7 or 8 are heads of families. The work has thus far been characterized with stillness and great power.—Convictions have been pungent and short, and remarkably free from animal feelings."

For the Western Luminary.

QUESTIONS, UPON THE GOSPEL OF ST. MATTHEW.

Designed for the use of Bible-Classes.

(CONTINUED.)

Chap. 3. Of whom was John Baptist the forerunner? What is meant by the wilderness of Judea? To what did he exhort his hearers? What is meant by the kingdom of heaven? Who predicted the coming and ministry of John? How were the people to prepare themselves for the proper reception of Christ? What were the habits of John? Who resorted to hear his preaching? What did they confess? What did they receive from John? Was John's christian baptism? What two classes of men did John behold coming to his baptism? How did he address them? What did he exhort them to do? Who were the Pharisees and Sadducees? What is meant by raising up children unto Abraham? What do you understand by the axe being laid to the root of the trees? What is said and meant of those trees which bear no good fruit? With what did John say our Saviour would baptize his disciples? Who, in particular, came to be baptized of John? Why did John, at first, refuse to baptize him? What reason did Jesus give why John should baptize him? What is meant by fulfilling all righteousness? What followed the baptism of our Saviour?

Chap. 4. What spirit led our Saviour into the wilderness? Why did the spirit lead him there? How long did Jesus fast? To what did Satan endeavor to tempt him? Did he succeed in his wiles? Who came and ministered unto Christ? Who are the angels? What do we learn from the temptation of our Saviour? Whom does divine wisdom suffer to fall into great temptations? How are they delivered from their destructive effects? What did our Saviour hear concerning John? Where did he go and dwell? Why did he dwell in Capernaum? What did Jesus first teach

in his public preaching? Whom did he first choose for his disciples? What do you understand by the phrase "fishers of men?" What did Jesus besides preaching the Gospel of the Kingdom? What do you understand by a miracle?

THEOLOGICAL SEMINARY.

The Synod of Ohio, (of the Presbyterian Church,) at their late meeting in Zanesville, Resolved to establish a Theological Seminary for the instruction of candidates for the ministry in Christian Theology.

The plan of this Institution, so far as it has been formed, contemplates the appointment of one Professor only at the present time; but will admit the appointment of others, when the number of students and the funds of the Seminary shall justify the measure. And a hope is indulged that the time is not very distant when a Literary Institution of such a character as shall promise lasting utility, shall be connected with it. The Seminary is located at Columbus, and the Rev. JAMES HOGE has been appointed Professor. Its operations are appointed to commence in Oct. 1828.

THE BIBLE CAUSE.

The Good Work begun in Kentucky.

AT a meeting of the Mangers of the *DANVILLE BIBLE SOCIETY*, held in the Presbyterian Church at Danville, on the 5th of Nov. 1827 the following resolutions were unanimously adopted:

Resolved, That this Society furnish every destitute family in the county of Mercer, in twelve months from this date, with a copy of the Holy Bible

Ordered, That the Treasurer of this Society send on immediately to the Parent Society for 600 copies of the Holy Bible for distribution, on the credit of this Society.

Resolved, That the Bible Societies at Harrodsburgh and Providence (in this county) be requested to co-operate with this Society in the work, and that the Secretary of this Society commence a correspondence immediately with the above named Societies on this subject.

Resolved, That a Committee be appointed to employ an Agent for the purpose of distributing the Scriptures to the destitute in this County.

DAVID A RUSSEL, *R. Sec.*

P. S. Bibles may be had at the Store of P. G. & G. RICE, Danville, at cost.

The Work still goes on.—The Vermont Chronicle announces that the Washington County Bible Society, in that State, have resolved, within one year, to supply every destitute family in the County with a copy of the Bible. Population in 1820, 14,113. Making the whole population in the United States to which the same or a similar resolution has been applied 1,730,669.

It is stated in the Narrative of the Albany Synod, just published, that in the large County of Rensselaer, the labor of visiting, or causing every family to be visited, for the purpose of supplying those which are destitute of a Bible, *has been nearly accomplished by one individual*, poor in this world, but rich in *faith*, who, leaving his business in the charge of others, has devoted himself to the labour of love."

In Portage County, Ohio, containing 2,432 families, 127 of the number have been found wholly destitute of the Bible. It is supposed the destitution is still greater in other Counties.

The Bible Society of Charleston, S. C. held its 17th annual meeting on the 8th inst. An Auxiliary has been formed in every District of the State except one.

The Richmond Family Visitor contains an earnest appeal to the citizens of Virginia, urging them to take immediate measures for supplying every destitute family in the State with a Bible. It is estimated that one quarter of the families (or about 30,000) are in this condition,—to say nothing of the unfortunate blacks.

The Philadelphian informs that several liberal subscriptions, of 1000 dollars each have already been made, to aid the Philadelphia Bible Society in the contemplated work of supplying the destitute of Pennsylvania with copies of the Sacred Scriptures.—*N. Y. Obs.*

REMOVAL OF EMANCIPATED SLAVES TO HAYTI.—The Editor of the Genius of Universal Emancipation advertises that he is "authorized to transport to that island all such emancipated slaves as shall be delivered to him for that purpose, *without any expense to the people of this country except that of their removal from the place of their residence to that of their embarkation.*" He adds that they will be well provided for on their arrival in Hayti, and until they can raise their own provisions, and supply their own wants in general."—*N. Y. Jour. of Com.*

MORE EMIGRANTS TO LIBERIA.—The Brig Doris is expected to sail from Baltimore, for Liberia, about the first of November, with from eighty to one hundred emigrants. Should the funds of the Society justify it, another expedition, with emigrants principally from North Carolina, will be despatched in the course of a few weeks. The Society of Friends in North Carolina, have liberally offered 250 dollars towards the purchase of a vessel for the Society; and we trust their example will be imitated, and that our remarks on the subject, in our last number will not be forgotten.—*African Repository.*

MORGAN.

The body of Capt. Morgan has been carried to Batavia, his late residence, and interred. The account given by Hill, (a self-confessed sharer in the murder) is contradictory; and the details of the murder are inconsistent with the appearance of the body found at the mouth of the Oak Orchard Creek. Hill has said, in conversation with gentlemen on the subject, that *he* cut Morgan's throat, and that the body was severed quite in two before it was thrown into the Niagara—that he was assisted by three other persons, one of whom, Alonzo Keith, was caught in the ropes fastened to the body, drawn into the river, and drowned; he also states that Morgan had no coat on when killed. These are parts of his story. In his confession he carefully avoids all mention of names, and gives no particulars. He has, in conversation, given one or two names of persons concerned in the first stages of the transaction. On the whole, no doubt remains upon our minds of his being an impostor; but we can devise no satisfactory reason for his strange conduct. The whole is a mystery that time only can unravel. It is barely possible, that he thinks the reward of 2000 dollars within his reach, and that a pardon awaits him under the Governor's proclamation. He will be removed we understand to Niagara County, to be disposed of as circumstances shall demand.—*Buffalo Journal.*

[It appears pretty evident from subsequent accounts, that this is not the body of Morgan, but of a man from Canada, as the clothes, the English Tracts in the pockets, and shoes, have been identified. The body will be removed from Batavia to Canada.]

FOREIGN NEWS.

RUSSIA.—Later accounts from the army re-assert that the Russians have gained an important victory in which the Persian loss is estimated at 40,000 men.

TURKEY AND GREECE.—The communications, official and otherwise, which have been received from the Turkish capital within the three last days are so far of importance as that they left the Porte in direct collision with the three great powers of England, France, and Russia.

From the communications it may be collected—1st. That on the 16th ult. the allied ministers presented by their dragomans a note, embracing the substance of a treaty which has already been made public, for terminating the desolation of Greece by the Turkish arms, and settling the conditions of her future relationship to Turkey. This note prescribed a period of 15 days, when the answer of the Grand Seignor would be expected.

2d. That on the 30th of August, when the allotted period might be looked upon as having expired, the three ambassadors demanded, through their dragomans, the reply of the Reis Effendi, who gave it verbally; and in decided language referred to the late Turkish manifesto, declaratory of a fixed resolution to reject all interference of foreign powers between the Porte and her rebellious subjects; further, that on the 31st, a repetition of their message by the Christian ministers produced a confirmation of the Turkish resolve.

3d. That on the 4th inst. the ambassadors of the allies met, and, not having received any further satisfaction from the Porte, came to the determination of requiring their passports, and leaving the Turkish capital. This last fact, however, must be understood to require confirmation.

It is said that the interference of the European Powers has had the effect to encourage the Greeks and to heal their divisions. They are more disposed to receive and trust the advice of foreigners.

The Oriental Spectator mentions, that Lord Cochrane, in the Hellas frigate was seen off Cape Matapan on the 18th of August, with the brig Palinurus, and having in tow a Turkish corvette of 18 guns. This ship and a schooner he took going out of Navarino, with 400 Turkish troops and ammunition for Patras. The combat lasted but a few minutes, and the Turks lost 35 killed. *N. Y. Obs.*

AFFAIRS OF PORTUGAL.—It is rumored that Don Miguel, brother of the Brazilian and Portuguese Emperor Don Pedro, either has been or is about to be, appointed Regent of Portugal; and that he has pledged himself to support the Constitution. [Don Pedro, it will be remembered, resides in Brazil.] The London Courier considers some compromise of this kind essential to the peace of the country; which at present can scarcely be preserved even by the presence of a British army. "The affairs of this kingdom, indeed, are drawing to a crisis, and we may rest satisfied, that neither our own government, nor those of France and Austria, are inattentive to the pressing claims which the affairs of Portugal have upon their mature deliberation." *Ib.*

PERPETUAL MOTION.—Mr. Lewis Babcock, a watchmaker at Ware Factory Village, has constructed a machine of brass, of about 18 inches high and 10 inches wide, which has the power of winding itself up once in five minutes, by means of a spring lever, that falls instantly, without diminishing or retarding the power of the machine. When put together, it commences motion immediately without any starting cause, and moves a pendulum at about the same rate of a clock pendulum. We are informed that it has now been running about five weeks incessantly, and several distinguished mechanics, who have seen it, say they see no reason to hinder its running *perpetually*, until it is worn out. The ingenious inventor intends taking it to Washington the approaching winter.—*Springfield Republican.*

A SAD DILEMMA.—On Wednesday night, (of last week) during the heavy storm of rain, after the family of a gentleman, residing near Greenwich village, had retired to rest, a person entered the house, no doubt with an intention to commit depredations; but in his movements he awakened some of the family, when an endeavour was made to seize him. Hearing the pursuit as it advanced from below stairs, he resorted to the garret window, whence he climbed upon the roof, supposing that he should easily make his escape. But in this he was disappointed. The house was eight feet higher than those adjoining it, and the safest place of landing was on the steep roof of a church. After groping about for some time, and endeavoring to find a spot at which to descend, his patience became exhausted, and he desired the persons who were watching him from the window, to let him come in, and he would place himself at their disposal. His request was granted, and he was delivered over to a watchman.—*Statesman.*

The Missionary Society of the Methodist Episcopal Church has an income of about 5000 dollars a year, and judiciously employs its missionaries chiefly among the different tribes of Indians.

JOSEPH WOLFF, AND HIS UNCONVERTED MOTHER.

When Mr. Wolff was in Germany last Spring, he made arrangements to meet his mother and sister, whom he had not seen for many years, at Dusselthal, where is located the Jewish Institution under Count Von der Recke. The first interview was very affecting. He afterwards preached in the Chapel of the Institution, when, he says:—

My mother and sister, for the first time in their life, heard the Gospel preached; and my mother heard her son, and my sister heard her brother, preach that Jesus of Nazareth is the Messiah, and the Son of God! My text was: "But we preach Christ crucified." Both my mother and sister wept aloud, so that the whole congregation wept. My sister, a girl of extraordinary talent, as Reichardt and I found her to be, wished, after Reichardt and myself had conversed more with her, to be instructed further in the way of salvation. My sister, however, had doubts about the divinity of Jesus Christ; but she herself remarked that the Lord might as well appear in a human body, as he did in the thorn bush. My sister, I rejoice to say, is now preparing for baptism, under the direction of the pious Doctor Krummacher at Barmen.

My mother, my sister, the Rev. Mr. Schmidt, and the Rev. Mr. Fludner were invited to drink tea. Count Von der Recke was likewise present. I spoke of Christ until my mother opened her mouth, and said with all the marks of motherly affection, "My dear son, neither myself nor my daughter here, have rest any longer; I must dispute with you; you know that I have loved you more than my other children, for you are my first-born son. Remember, my first-born son: when you were a child, you were so ill in health, that the physicians gave you up; I put you under a tree, and cried to the Lord like Hagar for Ishmael. Now if you are right in your belief, you make many people happy by your present exertions; if you are wrong, you make many miserable: and yourself also. What an awful sight would it be, if your shade condemned in hell, were hereafter to pass near my shade! what an awful sight for a mother, to see the shade of her son condemned in hell! Oh that I may be condemned instead of you!" After this preface she stated her objections. Simple hearted and unlearned as she was, she made objections as good as those of the best philosophers in Germany; which I answered with equal readiness. This conversation with my mother was the most solemn hour of my life. After I had proclaimed from Scripture, and had proved to her that Jesus was the Son of God, I convinced her that the assertions of the rabbies were nothing but a series of untruths. Among other things I said. "Rabbi Moses Bar Naham saith, that a Jew who turns Christian, must necessarily have been born in adultery!" My mother exclaimed, "This is certainly untrue; and my belief in the Talmud was shaken in it long ago" Lady Engels, Count Von der Recke, and pastor Schmidt considered that evening as the most solemn, and most interesting evening they ever passed—to hear a mother arguing with her son, with all the tenderness of a mother, and her son, preaching to his mother the way of salvation. She confessed that she could no longer hate Christ; but the thought of not being buried with Jews, made her shrink back from the idea of becoming a Christian.

Doctor de Valenti, formerly my fellow pupil at the Lyceum of Weimar, and then a professed Atheist, is now a true Christian, and serves gratuitously in the Institution at Dusselthal.

The Rev. Mr. Schmidt, who is the preacher to the proselytes at Dusselthal, was likewise my fellow pupil at Weimar, and he was brought out of the darkness of German Neology to the knowledge of Christ.

There are now twenty seven Jewish Proselytes at Dusselthal On entering the Institution, every proselyte is obliged to learn a trade. I preached to them several times, and laid before them the blessings which will come unto them, if they are sincere believers in Jesus of Nazareth and the curses that await them in case they are found to be hypocrites.

N. Y. Observer.

THE JEWS OF LONDON.

The following is the character drawn by the Rev. Joseph Wolff, himself formerly a Jew,—of the Israelites of London:—"It must be said, to the dishonor of the Jews of London, that they are the most hopeless set of the Jews I ever saw during my missionary errands. The Jews of London are not much better than gypsies! The Jew of London will not be disturbed in selling old clothes, and crying out in the streets "old clothes, old clothes."—The Jews of Berlin were at last provoked to a scientific jealousy; and Moses Mendelsohn, and Solomon Maimon, were worthy rivals of Kant and Lessing. When I told the Jews of London of those men, they answered me downright, "old clothes, old clothes." Whilst Newton astonishes the world with his talent, the Jew of London cares nothing about it, and continues to cry out "old clothes, old clothes." Whilst a Milton searcheth after the cause which moved our first parents in their happy state to fall off from their Creator, the Jew of London goes about in the streets and cries out "old clothes, old clothes;" and even when Mr. Hobhouse proposed, in the year 1820, the abolition of some laws affecting the Jews, the Jew of London cared nothing about it, and undisturbedly cried out "old clothes;" and whilst a noble minded and generous Lewis Way, sacrifices his property and health and robs his only son of his property for the sake of the Jewish nation, the Jew of London eats garlic as usual, and goes about in the streets and cries "old clothes, old clothes, old clothes, old clothes, old clothes;" and whilst thousands of Christians are concerned for the salvation of their souls, the Jew of London goes about and cries "old clothes!" and while the Jews of Poland and of Persia wander towards Jerusalem, expecting the arrival of the Messiah, and pray near the wall of Jerusalem for the re-building of their temple, the Jew of London, indifferent about Moses and the prophets, cries in the streets of London "old clothes, old clothes!" and protected by the laws of Great Britain they despise the Gospel upon which those laws are founded, and almost stone those who dare proclaim it to them. Their richest man possessing now a new coat, is contented that he knows how to spell: and having now the prospect of coming into possession of Palestine, cares nothing about his countrymen being civilized or not, and meditates about the right of spoiling the Egyptians! The whole concern of the Jew of London is to gain money, and to be fruitful, and to multiply, and he talks even in the Synagogue about old clothes."

WORSHIP OF IMAGES.

The following proclamation was issued by Pope Leo XII. on December 2d, 1826.

"The most Reverend Chapter of St Peter's at Rome, in compliance with the will of the Count Alexander Sporza Fallaricini, is accustomed to distribute every year, certain crowns of gold to decorate the brows of those images of the blessed Virgin, the most celebrated either for their antiquity, their wondrous works, or for their popularity, in order to increase *even more and more* the worship of such images, and to excite the piety and devotion of the faithful towards the great mother of God.

"Now the above mentioned most Reverend Chapter, having listened to the claims urged in favour of the image of the immaculate conception which is adored, (chinsi venera) in the Church of Gesuvecchi in Naples, represented by a little wooden statue (statuelto de ligno) three palms high, with an infant Jesus in its arms; and having found these claims to be supported by satisfactory evidence and solid documents, have judged it right to award a golden crown not only to the image of the Virgin, but also to that of the infant Jesus in her arms.

"With this decision the Supreme Pontiff Leo XII. has signified his approbation in his apostolical brief, issued on the 2d December, 1826: and has not only signified his approval of this act, but has been pleased to grant an *abundant portion of grace and indulgence* to all who shall assist in the ceremony of the coronation, or be present in the church on that *great day*"

Then follows the order of the Archbishop, commanding him to perform the ceremony, and also the approbation of the King of Naples, together with the prayer and hymns directed to be said or sung *to this little wooden image* before and after the coronation, &c. &c

In compliance with this proclamation the coronation took place on the appointed day. The King and all the royal family attended and paraded round the church with candles in their hands at the tail of the Virgin. The child was crowned first, and a very considerable agitation was visible amongst the assembled multitude; but when the Archbishop raised the crown to the head of the Virgin, the emotion rose to a shout or scream of veneration or praise that rent the air.

Let it be understood that this was *not a thing done in a corner*, but a notorious circumstance authorized by the Pope, made known to the faithful by a printed proclamation, and the whole was detailed in the newspapers on the following day for the edification of the people.—*Christian Guardian*.

EVANGELICAL RELIGION IN GERMANY.

Extract of a letter from the Rev. B. Kurtz, dated Erfurt, (Prussia,) May 14, 1827.

In Germany the religion of the Redeemer is gaining ground. *Rationalists*, so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians, yet whose principles are often even more objectionable than those of the rankest Socinians, are beginning to be ashamed of themselves, and though they formerly gloried in the name of *rationalists*, they now entirely disclaim the appellation, and their ranks (a few years ago so formidable,) have of late been considerably thinned by

the increasing and overpowering influence of true evangelical religion. In Berlin, the metropolis of Prussia a very populous and splendid city, where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters the cause of Christ is triumphant. A few years since this great city was in a most deplorable condition, both in a moral and religious point of view. Christ was banished from the pulpit as well as from the desk of the professor, unbelief and scepticism were the order of the day, and he who dared to declare his belief in the Scriptures as the inspired word of God, was laughed at as a poor ignorant *mystic;* and now the very reverse of all this is a fact. In no city have I met with so many humble and cordial followers of the Lamb; in the University a mighty change has taken place, and from almost every pulpit the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed in strains at which the very Angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible Societies all over Germany, and in Saxony the Lutheran Church is at this moment forming a Missionary Society for the evangelization of the North American Indians.

AN AGED MINISTER'S EVENING HYMN.

A venerable clergyman and doctor of divinity, in New Hampshire, at the age of seventy years, lodged at the house of a pious friend, where he perceived the mother teaching some short prayers and hymns to her children. "Madam," said he, "your instructions may be far more important to your children, than you are now aware; my mother taught me a little hymn, when a child, and it is of use to me to this day. I never close my eyes to rest without first saying,

'Now I lay me down to sleep,
I pray the Lord my soul to keep:
If I should die before I wake,
I pray the Lord my soul to take.'

From Zion's Herald.

HOW TO BACKSLIDE.

After you have found peace in Christ, and joy inexpressible and full of glory, think that you always shall be free from temptation, from trial, inward or outward; then when temptation comes you may think that you have lost your religion, because you don't feel as you have felt; and then if you feel temptation to be very strong to do evil, or to neglect a known duty, and besides if Satan tells you that there is no possible way for you to get along without you give up to these temptations, and you listen to it and begin to think it is truly a hard way to get along, for how can I who am so frail endure to the end, with such a flood of trials? —then you may conclude these things are all true, and so you will find it best to yield, at least for the present, to these things; and then you take one important step in the way to ruin. If you succeed in getting along in this way, again when you are tempted to neglect duty, it will be more easy than before, only you may hear now and then a clap of thunder from your half stifled conscience; but nevertheless, don't stand here if thunders roll; keep on this way; neglect secret prayer; don't go to meeting; shun God's people; visit places of amusement; hear every idle, foolish tale; learn to trifle with the word: these things you may do much to your furtherance in the way to ruin. Now the heart grows sick of every thing sacred; a disposition to do evil increases, and a firm confidence that the way of happiness is the way of eternal security.

A FRIEND TO TRUTH.

REFLECTIONS FOR THE CLOSET.

What is the great single object, the sole end I live for, and keep constantly in view? Is it heaven, in the way of duty and labor, whatever it cost? or a scheme of some kind or other for present gratification, terminating in this world? that is, in St. Paul's words, "making provision for the flesh to fulfil the lusts thereof," no matter how decently and reputably

The soul is like the earth, sometimes green and springing, at other times dry and withering; both powerless in themselves, and neither of them fruitful without a proper cultivation on the part of man.

The Christian says, Whenever I see the will of God, my own is determined at once: I account all hardships light, for the joy I have in it; and opposition to it, hell.

When my nature is renewed, I shall be in renewed nature; see the world, and every thing belonging to it, in a new light, and have one foot in paradise restored.

Confess your sins, and pray, as if it was to be the last time.

I shall never be any thing till I know I am nothing; leave it to God to make what he pleases, and seek no praise or worldly advantages inordinately for myself. If I am in union with the will of God, I shall see it, and advert to his presence in every thing, and bless him for every thing, wind and weather, crosses, sickness, death; and, what is the hardest of all, I shall do it in health and prosperity.

AUTUMN.

To the contemplative mind there can be no season of the year more instructive than "sober autumn." Nature, fast decaying, reminds us of the close of life—the yellow leaf trembling at every breath of wind, tells us the spring of life will soon be past.

The mellow fruit, pendant from the fading boughs, admonish us that youth must blossom, or old age will bring nothing to maturity. The birds of passage retire to milder climes, and invite our thoughts to our final exit to that world "from whose bourne no traveller returns"

The sun has retired beyond the equator, and calls to the middle aged to be prepared to follow. Nature speaks only to him whose mind is untainted with sensuality and vice. The serpentine rivulet, the aromatic grove, and the music of the feathered songsters, speak not to him whose mind is fettered with the chain of intemperance to the grovelling passions of the brute creation.

From the Christian Mirror.

WHAT A MAN OF SENSE WANTS.

He wants more from a minister than boisterous declamation, and bare assertion; he wishes to know *why* he is to believe thus and so. He wants instruction rather than amusement.

He wants something better from a brother professor, than long inquiries about *business*, upon the Lord's day.

He wants more from a neighbor, upon a social visit, than a long list of bitter complaints against absent persons for *backbiting*.

He wants a campanion in life, that can reason, and counsel; and whose mind is stored with useful knowledge, and especially *self knowledge*; one that knows more than how to dress, and compliment her friends. He wants a companion, a friend. It is not beauty, or riches, that will compensate the want of knowledge. Let her possess thousands of gold and silver, and as great beauty as the world can afford, and if she has not self knowledge, her husband can never be happy in her society; and the youth that is caught by such a bait, will find to his cost, that he has been caught in an evil net.

EXPERIENCE.

From the Christian Mirror.

TIME AND ETERNITY.

Suppose a line drawn, with the further end directly over an ever revolving wheel; this line is covered with insects all crawling onward towards this wheel, and as soon as they reach the end they drop upon the top, and continue crawling one way just as far as the wheel revolves the other; and in this way are ever kept upon the top, ever crawling yet making no progress. Suppose that new travellers continue to make their appearance upon the line, and continue to drop upon the wheel, yet although years, and ages may elapse between the fall of two insects, the last finds the former no further forward than itself. Such is Time, such is Eternity.

CAIUS.

INTEMPERANCE.

ANECDOTE.

An old gentleman, who was on terms of intimacy with a boy of fourteen, was, as is usual with rum drinkers, telling how much good it did him. The boy, who had read the Mirror, and was a friend of total abstinence, replied, "how do you *know* but that it is satan himself that makes you imagine all this? and how do you know but that the love of rum may deceive you?" He replied, "but the doctors tell me that I ought to drink it."—"That does not alter the case, said the boy, the devil may be the father of it nothwithstanding." The old gentleman was confounded.

Com.

Would it not mar the joy of heaven (if possible) for a Christian upon his arrival there to find, that he, through a mistaken notion, that it was for his benefit to drink rum, had wounded the cause of his Saviour, (who denied himself, and suffered so much for him,) spoiled much of his usefulness, and in reality shortened his days. To see how much more good he might have done, and how much evil he would not have done; had it not been for his weakness in this respect. *Chris. Mirror.*

LUTHERANS IN THE UNITED STATES.—We now have eight Synods. More Missionaries are sent out than formerly, who speak both languages —Prayer meetings are established very generally, and we hear of many instances, that sinners are convicted and converted to Jesus—Sabbath Schools and other godly institutions begin to flourish among us. Our people in different churches are rising from their slumbers—the destitute call from all quarters for Ministers well taught, and in such plaintive strains, that our eyes are often filled with tears. But most of our Synods are adopting measures to meet the wants of our dear people. —*Lutheran Intel.*

Missionary Success.—Since the establishment of the Methodist missions in Upper Canada, upwards of *five hundred* of the Indians, says the Waterville Intelligencer, have been converted to the christian religion.

Poetry.

THE DYING MARIANNE.

BY MRS. BURR.

Ah! why this long and ling'ring pain;
Why do I seek repose in vain,
In vain I close my eyes;
In vain I court thee, balmy sleep,
Restless and pale I lie and weep,
While gentle slumber flies.

These tedious days and nights of grief,
These months of woe, and no relief,
Ah! when will they be gone?
When will my tears and sighing cease;
When shall I greet thee, smiling peace;
And when will pleasure dawn?

Alas! the choicest balm no more
Can this my wasting flesh restore,
I must resign my breath;
No more the healing art can give
This dying frame a power to live,
Or stay the hand of death.

Adieu, my friends, a long adieu
To peace, to friendship, and to you;
Ah! cruel fate of mine!
Must I be snatch'd from all that's dear,
From every friend and comfort here?
Yes, I must all resign.

No more the sun, with pleasant ray,
Looks down from Heaven to cheer my day;
To me in vain he smiles
Darkness and doubts my peace control,
A dreary gloom o'erspreads my soul,
And every pleasure spoils.

But what! shall I a worm complain,
Or charge my God with counsels vain,
Or shall I dare repine?
Afraid to die, too vile to live,
My God, a trembling wretch forgive,
And let thy mercy shine.

Oh for a cheering voice from Heaven,
"Daughter thy sins are all forgiven,
Thy crimes are washed away"
Then could I close my eyes in peace,
And soar triumphant to the skies
Where shines eternal day.

But can so vile a sinner find
A just and holy God so kind?
And can I trust His grace?
Yes, my Redeemer lives, he lives,
Joy to my soul, my hope revives;
I see his smiling face.

Clear as the sun in sky serene,
The parting clouds he looks between,
And bids my fears remove
With pleasure now I trust his grace,
And long to end my mortal race,
To taste his precious love.

No more can death my soul surprise,
My steady faith on God relies,
And all is peace of mind;
I see no more in things below
To tempt my stay: with joy I go,
And leave them all behind.

Adieu my friends, a long adieu,
I leave the joys of earth with you,
I seek a heavenly prize.
May you in Jesus, too, be found,
And when the trump of God shall sound,
In his blest image rise.

Farewell, my child and partner dear,
If ought on earth could keep me here,
'Twould be my love for you.
But Jesus calls my soul away,
Jesus forbids a longer stay,
My dearest friends, adieu.

Thus Marianne with rapture sung;
Thus flow'd the music from her tongue;
She closed her eyes in peace.
The spirit leaves her house of clay;
To realms of bliss she wings her way,
Where sighs and sorrows cease.

Surviving friends, her virtues claim
Some sweet memorial of her name;
And while she sleeps in death,
'Tis yours with pious care to tread
Her steps, as far as Jesus led,
'Till heaven demand your breath.

Then may you all in peace resign
Earth and its joys for bliss divine,
And meet her soul above,
Where warbling harps and songs proclaim
The great Redeemer's glorious name,
And speak his boundless love.

THE COLLIER BOY.

By a sudden burst of water, some time ago, into one of the Newcastle coal pits, in England, thirty men and forty one boys were driven into a distant part of the pit, from which they could not return until the water was drawn off. While this was doing, though every means were used, the whole number died, one after another, either from being starved or suffocated.—When the bodies were drawn up from the pit, seven of the boys were found in a cavern by themselves. Among these, was one of very moral and religious habits; who used to comfort his poor widowed mother, by daily reading the Holy Scriptures to her, when he came up from his labor. After the funeral a friend went to visit her. While the mother showed him, as a relic of her son, his Bible, worn and soiled with constant reading, he happened to cast his eyes on a candle box, with which, as a miner, he had been furnished; and which had been brought up from the pit with him. There he discovered one of the sweetest records of filial affection, steadfast piety, that one ever heard of. In the darkness of the suffocating pit, with a bit of pointed iron, he had engraved on the box his last message to his mother, in these words:—"Fret not my dear mother, for we were singing and praising God while we had time. Mother, follow God more than ever I did. Joseph, be a good lad to God and mother."

The writer of this has seen the box, and therefore can speak to the truth of this affecting history.

TEMPTATION.

Look that you make constant resistance, as well as strong resistance. Satan will come on with new temptations when old ones are two weak; in a calm, prepare for a storm. The tempter is resistless bold, and subtle; he will suit his temptation to our constitution and inclinations. Satan loves to sail with the wind: if your knowledge be weak, he will tempt you to error; if tender, to scrupulosity and too much preciseness. If your conscience be wide and large, he will tempt you to carnal security, if you are bold and spirited, he will tempt you to presumption; if timorous, to desperation; if flexible, to inconstancy; proud and stiff, to gross folly; therefore still look for fresh assaults.

None but spiritual weapons can be useful and serviceable to the soul, in fighting and combating with the devil. This the apostle shows, Eph. vi 13; 2 Cor. x. 4. You have not to do with a weak, but with a mighty enemy; and, therefore, you have need of mighty weapons, and that they cannot be, unless they are spiritual. Carnal weapons have no might nor spirit in them towards making a conquest upon Satan. It was not David's sling nor stone that gave him the honor and advantage of setting his feet upon Goliah, but his faith in the name of the Lord of hosts, 1 Sam. xvii. 45 He that fights against Satan in the strength of his own resolution, constitution, or education, will certainly fall before him

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DREAMS are common to sleeping No man begins to slumber in religion, but he falls into some golden dream. It is a device of Satan to seduce men into a drowsy state, and then to beguile them with some dream. When the duties of religion become irksome, then he presents some novelty which allures and deceives us: whereas, had we been in life and vigour, we should have detected the deceit.—*Cecil's Remains.*

Drunkards not converted.—In an account of the Revivals of New Hampshire, it is stated that in one town several intemperate persons were convicted; but not one of them gave any evidence of saving conversion. The *real* conversion of drunkards, we believe, is a very rare occurrence.—*West Rec.*

PHILADELPHIA INFANT SCHOOL.—It has 80 infants. They are sent at half-past 8 in the morning, and remain until 12, and are sent again in the afternoon, or if their dinners are sent with them they may remain through the day. They must be under six years of age. The parents are required to pay 25 cents per quarter in advance, or to pay three cents every Monday morning.

Thirteen hundred and seventy children, in the Cavan and neighboring districts, are receiving an education under the auspices of Lord and Lady Farnham. The recent conversions to the Protestant faith have been more numerous on the estates of Lord F. than in any other part of Ireland.

THE DIVINE PURPOSE,

DISPLAYED

IN THE WORKS OF PROVIDENCE AND GRACE;

IN A SERIES OF

TWENTY LETTERS,

Addressed to an inquiring friend.

RECOMMENDATIONS.

MR. SKILLMAN,

Sir—I have read the "Letters on the Divine Purpose," with interest and pleasure.—The Author, whoever he be, is 'a workman that need not be ashamed.' The style is modest, plain, perspicuous, and inoffensive; and the argument, in my judgment, invincible. The most tenacious opponent must read with respect for the author, if not with conviction. The feeblest capacity of those who believe the doctrine of Divine Sovereignty, can comprehend him, and must be enlightened, edified, and confirmed. The work has my cordial approbation, co-operation, and recommendation; especially to all whose sentiments are denominated *Calvinistic*; and who find difficulties, on this subject, in their own minds, or who may be harrassed by vigorous opponents. I wish you ample success in the publication, and desire that you consider me pledged for 50 copies.

THOMAS CLELAND.

Mercer County, Ky. Aug. 10, 1827.

MR. SKILLMAN,

It gives me much pleasure to learn, that you are about to publish the *Letters on the Divine Purpose* I have never met with a treatise on the same subject, and in so small a compass, which contains so much excellent matter, written in so plain and convincing a manner. These Letters, in my estimation, present the doctrine of Calvinism in a just point of light, and cannot fail to be read with interest and profit by every candid inquirer into the *Divine Purpose*, as that doctrine is stated in the Sacred Scripture.

JAMES BLYTHE.

Lexington, Ky Aug. 15, 1827.

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